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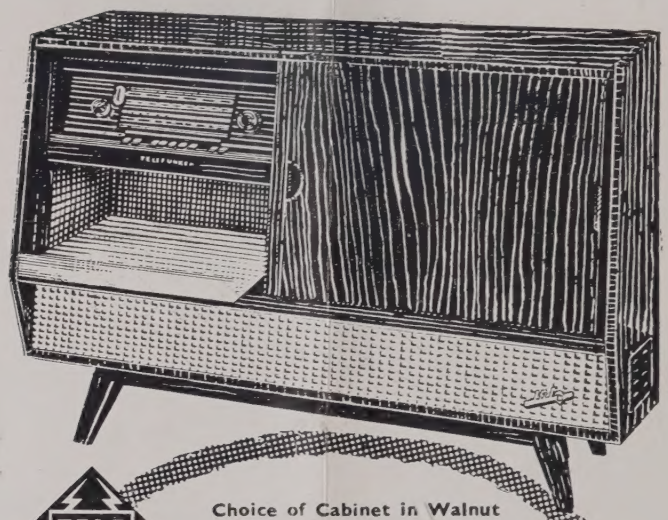

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AUTHORITY AND POWER OF THE SANGHA

By Sramanera Jivaka

(*India*)

THE Sasana Commission Report of Ceylon raises the very interesting and pertinent question of the power and authority of the Sangha of our modern age.

If one tries to trace out what it was in the days of the Buddha and shortly afterwards, from the rules laid down in the *Mahavagga* and *Clula vagga*, the matter is fraught with difficulty. Similarly if one consults that eminent authority, Dutt, in his two works on early monastic life, one finds him admitting that a little more knowledge of the rules of other communities would help us to discover the exact nature of the constitution of the early sangha. Unfortunately such knowledge is lost to us. The picture is incomplete and unsatisfactory, with too many loose and unconnected ends.

Indeed, as far as one can see, it is only within a vihara that any discipline can be maintained and against a recalcitrant monk who refuses to appear before the sangha to answer for his offences, nothing whatever can be done beyond refusing to allow him access to any vihara.

Today, when the question of sangha discipline is so much to the fore in Ceylon, it is as well to try to examine the whole question to the best of one's ability and see what the position is and what it can be within the spirit of the constitution, which stands out clearly enough from the *Vinaya Pitaka*.

UNDESIRABLE

One thing is certain, that State interference with or even on behalf of the sangha, is undesirable and utterly alien to Vinaya and Dharma. To write : "The cleansing of the sangha is a task which must be carried out by the sangha itself, but only the State can give the sangha the legal authority it needs for this purpose" is to urge a course directly opposed to what the Buddha taught. There are, however, other means by which the State can assist without any direct action towards the sangha.

Under English Law (and I can only assume that Ceylon Law is in the main English Law), it is a punishable offence for a person to wear the uniform of Her Majesty's Forces or Police Force or clerical robes, or to call himself a doctor, if without the right to do so. This law can equally apply to the yellow robes, and a man can then be arrested for wearing them if he cannot show where and when he was ordained, and he risks not only a fine but publicity.

CERTIFICATE

To aid this, certificate of ordination should be given in every case and in every country, as a matter of course, preferably with the photograph of the ordained attached. These could be held by the ordaining sangha and be examinable by police inquiring into a suspect's antecedents ; then, if the sangha wished to expel anyone who refused to submit to them his card, duly cancelled, would be held for inspection and the fact and his photograph published, the press being a useful ally.

A second way of preventing the robes being worn illicitly is by an act prohibiting their sale to the general public by shops as at present. Robe money would be given to the sanghas by upasakas, and the Robe Trustee would buy robes or ordination sets with it immediately. If his stock was sufficient, the money must be refused, or else, beyond a certain amount, robes and sets should be sent to non-Buddhist countries.

(Incidentally, this would also solve the problems of obtaining suitable robes of woollen or blanket material to give to bhikkhus going to cold

countries, or to loan to those going north on pilgrimage.) There would naturally be a Robe Trustee for each big vihara and otherwise one for each town.

And together with a Sangha Robe Fund is seen clearly the need, already mentioned elsewhere, for a sangha Trust Fund. The Commission's suggestions are not wholly satisfactory for in that they suggest that permission may be given (if it is to be sought) for the acceptance of paid secular posts.

More suitable is the plan for having all salaries paid into a Sangha Trust Fund and none to an individual bhikkhu. Then the monk who feels he has a teaching vocation is quite within his rights to follow teaching, provided his subject is related to Buddhism (and not, e.g. geometry and politics as the writer was told by a Burmese monk that he was going back to Burma to teach) without anyone's permission, but he receives a basic allotment from the sangha if he is unable to live in a Vihara, and does not handle wages nor have a bank balance.

HARDEST QUESTION

The question that is hardest of all to answer, however, is how to make an order by the sangha these days. To begin with it is so divided. The sects, which are based on social status, and which do not admit bhikkhus of other sects to their formal functions, makes it difficult for the passing of a resolution by the entire order in any one town — the only sort of resolution that is valid.

As Dutt points out, there is no such thing as a quorum of bhikkhus, it must be all or none. This, then, is a matter of primary consideration among the Ceylon bhikkhus.

Today, except within a vihara, as has been said before, there is no discipline among bhikkhus, and not very much for sramaneras. They go where they will when they will. Even the Vassa is not strictly observed in the writer's own experience. And, it appears, the Patimokka ceremony is a thing of the past — the very distant past.

Now in this latter point, the whole secret of sangha indiscipline lies. Among monks of other religions rules are strictly kept or punishment follows. Within the sangha rules are broken quite indiscriminately, and not even the minor ones only, as some would try to claim by way of excuse, but major ones as well. Whatever rules are inconvenient to keep are either secretly or hypocritically ignored, while the pious affirmation is made that " we keep the Vinaya Rules ".

THE REASON

The reason for this is not far to seek and is not wholly a matter of effete and degenerate monks, although degeneracy certainly plays no small part. But the Patimokka is an unwieldy, overstocked Code which it would be hard to make anyone learn by heart and takes much time to recite. Further, many of its rules are inapplicable to life today or even impossible of being kept.

The result is inevitable. It has lost its authority and its power to bind the sangha into a unity as it did in the early days. Whatever sentiment may be expressed about it or love for it averred, the fact remains that the Vinaya is not kept, and self-delusion and sentimentality alone keep it approximately in its old position.

Since the Patimokka is not recited the opportunity for bringing an offender to book is absent. If it were recited, the hypocrisy relative to admitting offences that it was known would be immediately committed again, would be overwhelming and would undo the good of confession.

The urgent need of today is for a revised Vinaya, a revised Code of discipline which is not unwieldy and can be kept, and which not only can be kept but can be enforced. If, when a man was ordained he was made aware that he would be expected to keep the rules just as if he were enlisting in the army or joining his ship and that breaches would not only be punished but met with public disapproval, then would the discipline of the sangha be restored and its standards be raised.

But the only way to achieve this is by a radical overhaul of the Vinaya, the compression of its massive list of good table manners, a revision of rules that can be kept if modified and the elimination of those which cannot be kept any longer. And the guide for such alterations must be the Spirit of the Vinaya which, at present, shocking though it may sound, is even more dead than the letter.

The spirit of the Vinaya, resuscitated, could act as a binding force on all bhikkhus everywhere, and the spitit of the Vinaya is the spirit of the Dhamma, which, the Buddha said, was more important than quarrels about the Code, whether this or that should be kept or not.

This would require a World Buddhist Council, and one not held, this time, in a Buddhist country, to prevent any one sangha having predominance and therefore domination. Learned monks and, even more especially travelled monks who know the conditions in non-Buddhist countries, should meet together, say in London or Paris (and so, also rouse more interest in Buddhism in the West as the result), and go through the Patimokka and the Vinaya and decide which rules were to be kept and which to be discarded and which to be modified and the final result would then be published for all bhikkhus everywhere to read — and keep.

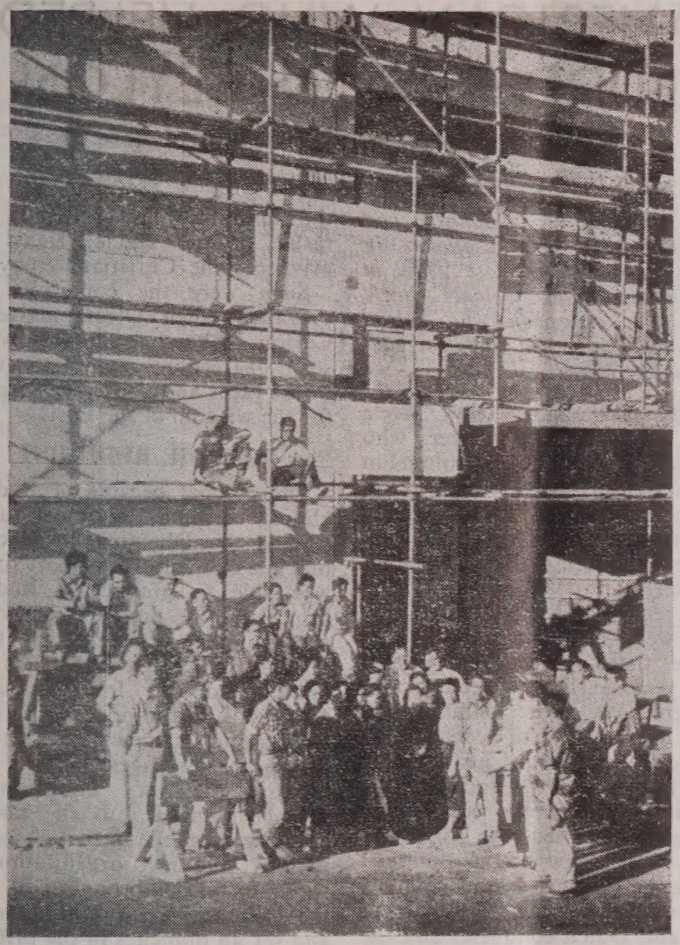
NEW VINAYA

Those who live in large viharas in Buddhist countries, whose mode of life has not changed over the centuries, could, if they were able and so wished, retain the old, but the new Vinaya would be incumbent on all who were not conveniently accommodated thus, Then, wherever monks were two or more together in a town, it should be compulsory for them to meet once a month and recite the rules to remind themselves of their duties and, if so decided upon, to submit to penances.

The justification for taking this step is not only an urgent necessity but also the offer the Buddha made on His death bed which still stands although it was rejected once before. But there is no legal reason to suggest that that rejection invalidated the offer.

The Buddha Himself made rules and then altered them or modified them to meet different circumstances or who made exceptions in the cases of particular persons, would surely be the first to approve this commonsense step which is in accord with His own methods and Teaching.

He whose hand is unwounded may touch poison. Poison does not affect the hand which is without a wound; so also there is no evil to him who does no wrong.



Buddhists in San Francisco "pitched in gladly with materials, professional advice, instruction in numerous building crafts and cash contributions" to build the Buddhist temple in San Francisco.

BUDDHIST TEMPLE IN SAN FRANCISCO

THE "San Francisco Chronicle", in a recent editorial expressed appreciation for "the gain in civic spirit derived" from the opening in San Francisco of a new Buddhist temple.

The editorial, "Friendly Hands Turn to in Building for the Buddha", says in full :

"The Buddha's Universal Church, a new and inviting building now open for public inspection beside Portsmouth Square, commends itself as a happy example of this community's cosmopolitan nature and the active tolerance and co-operation that flow from it.

BUILT BY MEMBERS

"Here is a temple set up by a minority racial group for the rites of an alien religion. It was built largely by members of the smallish congregation of some 300. When they needed help, they found it in abundance among San Franciscans of all religions, colors and races, of various trades and professions. When asked, they pitched in gladly with materials, professional advice, instruction in numerous building crafts, and cash contributions.

"The fact that they created a building of beauty and charm, and filled it with art and religious objects of rarity and value, makes this place of worship a most pleasing addition to the city's general attractiveness. Substantial as this material gain may be, it falls short of the gain in civic spirit derived from this communal building of the Buddha's Universal Church".

Esperanto Led Him to be Monk

IN the course of a talk last month at the Survey Camp, Diyatalawa, Ceylon, the Ven'ble C. Nyanasatta Thera of Pandarawela related many interesting incidents from his life.

Among them he related how he received Buddhism as a Christmas present from his Esperantist wife in 1935. This was a parcel of books on the Dhamma, and a request to open the packet only on the proper day, for it would increase in value if viewed in the peaceful atmosphere.

This led him to subsequent intensive study of Pali literature and the Pali language and to his becoming a bhikkhu in Ceylon two and a half years later.

Esperanto served him also to find living Buddhism in Europe, Buddhist literature written by real Buddhists in Germany, Czechoslovakia, Britain and elsewhere.

IN CEYLON

Later Esperanto paved his way to Ceylon and Esperantists in Britain introduced him to the late Ven. Nyanatiloka Maha Thera of the Island Hermitage, Dodanduwa, Ceylon.

His Esperantist wife he had first met after one of his lectures to the Esperanto Association in Hamburg early in 1932 on his travels through Europe. When he became a monk in Ceylon, his former wife entered a Buddhist Training Centre for Sisters in Berlin.

The talk at Diyatalawa was the culmination of the Zamenhof year 1959 in Ceylon, as a contribution to the world-wide celebrations of the centenary of the birth of the author of Esperanto, Dr. L. L. Zamenhof would have been just one hundred years, had his heart not ceased beating in 1917 at Warsaw, the birthplace of Esperanto.

Besides lay Esperanto students in Ceylon, Esperantist bhikkhus at the Island Hermitage lived since 1930, and among the Buddhists of Ceylon there are many supporters of the Esperanto Buddhist movement in Britain.

Let a man guard himself from falling a prey to his mind, let him be well controlled in mind; and having renounced the evils of the mind, let him dwell in purity therein.

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AMERICAN WHO HELPED BUDDHISTS IN CEYLON

By D. H. Panditha Gunawardene

(General Manager of Buddhist Schools, Ceylon)

ON February 17, Buddhists and Buddhist organisations in Ceylon celebrated Olcott Day in commemoration of Colonel Steele Olcott, the American who helped revive Buddhism and Buddhist education in the Island.

Eighty years ago, Henry Steele Olcott, an American lawyer, who had risen to the rank of a colonel in the American Army, arrived in Ceylon, from India, in the company of Madame Blavetsky, the co founder with him of the Theosophical Society.

The report of a religious controversy, well known as the Panadura Debate, that took place in Ceylon seven years earlier between certain representatives of the Buddhists and of the Christians had reached him in America and turned his thoughts to the teachings of the Buddha.

Before the Colonel arrived in Ceylon he was already in communication with a few of the Buddhist Prelates and laymen in this country.

After the dark years of the Portuguese and Dutch conquests and the early unsettled period of British rule, the people were being awakened into a consciousness of their national heritage in religion and culture.

AT THE SPEARHEAD

At the spearhead of this renaissance were zealous laymen like Dharmapala and Harischandra and monks of learning like Hikkaduwe Sri Sumangala, Waskaduwe Sri Subhuti, Weligama Sri Sumangala and the monk orator par excellence, Migettuwatte Gunananda.

Already a convocation of scholars had taken up the task of revising the Buddhist Texts—the Tri Pitaka. The Vidyodaya Pirivena had been founded to provide for higher education in Oriental languages and Buddhist philosophy.

A few Buddhist schools had sprung up here and there, but the assistance and patronage of the State still extended only to the Christian schools. There was a rising tide of discontent over the inferior position the Sinhalese Buddhist held in his own country and the disabilities he suffered as a result of the special rights and privileges the Christians enjoyed.

Such were the conditions that prevailed when Olcott arrived in Ceylon, imbued as he was with a spirit of freedom, a sense of equality of the races and appreciative respect for the wisdom of the East.

BECAME BUDDHIST

The colonel became a Buddhist almost at once and assiduously studied the Dhamma so much so that in a comparatively short time he was able to produce a Buddhist catechism—a unique publication containing the fundamental tenets of the Buddhist doctrine, suitable as a handbook for the student. This book ran into several editions and found currency in numerous European languages.

From the very inception the colonel plunged into the task of co-ordinating the activities of the various Buddhist organisations in the country. He brought into being the Colombo Theosophical Society and set up branches in the principal towns for the establishment and control of Buddhist schools which, he felt, was essential if permanent results were to be looked forward to from the new movement.

His aim was to have a Buddhist school in every village and with this in view he journeyed into the most remote villages in the island, speaking to them, and rousing them to enthusiastic action.

A Buddhist education fund was inaugurated and the poorest in the land made his or her contribution foregoing a vestment or a meal, so strong and irresistible was his appeal. In no long time there were close upon three hundred Sinhalese Buddhist schools, three leading English colleges and over 25,000 Buddhist children attending them.

Colonel Olcott's work in Ceylon was not confined to the sphere of education. When the Buddhist Defence Committee was set up to fight against the wrongs done to the Buddhists by the Government of the day he was chosen as their delegate to interview the then Secretary of

State in England. Consequently many legislative measures of a discriminatory nature were removed from the Statute Book.

In a letter dated the 2nd day of December, 1896, the Ven. Hikkaduwe Sri Sumangala wrote to Col. Olcott : "I have much pleasure in expressing on behalf of the Buddhists of this island, their gratitude to you in particular and to the Theosophical Society in general for inaugurating and encouraging the spread of education, secular and religious, among the Buddhist boys and girls in Ceylon, and securing for the Buddhists that toleration and freedom from persecution which they did not enjoy before your first arrival in 1880".

Another notable contribution of Colonel Olcott in the cause of Buddhism, was the bringing together of the various Buddhist sects in Eastern lands on a common platform. He drew up "fourteen fundamental beliefs" which were subscribed to by leaders of Buddhist thought of both the Mahayana and Theravada divisions.

To Colonel Olcott we also owe the evolution of the Buddhist flag which today is a common ensign in the Buddhist world.

Colonel Olcott was an indefatigable traveller and his travels covered the countries of Europe and Asia. Japan, which he visited in the company of the Anagarika Dharmapala, was at the time like Ceylon, overrun by Christian missionaries. With the Colonel's visit Buddhism there took life again and with it a revival of its national culture.

The headquarters of the Colonel's activities was at Adyar in India but he visited Ceylon several times and at each visit went round the country founding new schools, inspecting the schools he had founded and generally promoting the national resurgence.

Although Ceylon had a special place in the Colonel's heart, it was not to Ceylon only that he made his contribution of service. The whole world was his field of action and all humanity equally dear to him. Although the Colonel was an ardent and devout Buddhist he felt an underlying unity in all religious beliefs.

The Theosophical Society he founded took for its motto "Satyat nasti paro dharmah" (there is no religion higher than Truth). To the pursuit of Truth and to forge a Universal Brotherhood among all races and peoples the Colonel dedicated his life, and his last message delivered shortly before his death on the 17th day of February, 1907, bore this exhortation: "In memory of me carry on the good work of practising and living the Brotherhood of Religions".

BUDDHIST TEMPLE FOUND IN UZBEKISTAN

By Elena Kuzmina

(U. S. S. R.)

IN the course of excavation work conducted in the summer of 1958 in the ruins of the town of Kuva in the Ferghana Valley (in the eastern part of Uzbekistan), archaeologists found among the rubble of a structure a huge sculpture, about twice the size of a human being.

After the layer of dirt which covered it had been removed, there appeared the calm, full face, with the thoughtful and compassionate expression and lowered eyelids, so familiar to us through thousands of similar statues. It was a sculpture of the Buddha, the Enlightened. Then many more statues and their fragments were unearthed.

There was an extraordinarily powerful statue of a follower of the Shrideva faith, wearing a diadem studded with human skulls; a very expressive demon's head, the mouth wide open, with frightful bulging eyes, and snake-like coils of hair. And side by side with them were the Bodhisatvas, whose features are an embodiment of selfless love, contemplation and inner bliss.

All the statues are modelled of clay; to make the clay resistant, it is mixed with chopped straw, wool, and horse hair, and then it is painted. The statues were standing in a large temple which was found on the site of the ancient city.

Buddhism penetrated into Central Asia in the early centuries of our era, when Central Asia and part of India were part of the Kushan State. The town of Kuva was already in existence at the time and was an important centre of handicrafts and trade.

But it was in the seventh and eighth centuries that it attained the height of its prosperity, and the recently discovered temple dates from that period.

Its ornaments are, on the one hand, akin to the friezes of the Central Asian towns of Pendjikent and Varakhsh, and, on the other, they have much in common with sculptural work found in Sinkiang, Afghanistan and Northern India.

The temple is situated in a fortified suburb adjoining a rectangle formed by the town walls, the north-west side of which is dominated by a powerful citadel. It appears that it was the residence of the governor of the area.

Around the temple are situated the homes of the craftsmen who, among other things, used to produce fine cut-glass bottles and brightly glazed tableware. It was they who built the temple and adorned it, with splended sculptures.

MANY FOLLOWERS

The fact that the temple was situated in a part of the town, which was densely populated, shows that Buddhism had many followers in the city of Kiva.

The town had a tragic end. The hordes of Ghenghis Khan appeared before it in the thirteenth century. Traces of repair work in the walls made in the thirteenth century show that the town was preparing for a siege.

But it could not withstand the onrush of the conquerors who looted and pillaged it and put the people—men, women and children—to the sword. The skilled craftsmen, the descendants of those who carved out the splendid sculptures, perished by the sword.

All the houses, palaces and temples were destroyed, and only heaps of rubble remained in the place of the once prosperous town, where one could find Chinese silks and Indian rubies, firs from the distant North and silver jugs from Persia.

Through the centuries the ruins were filled up with earth, forming mounds which stood as mute signposts of a site formerly teeming with life.

Then, in 1956, archaeologists came to this spot, and their efforts are gradually bringing to light the history of remote times, revealing the details of ancient life and its complex pattern of social relations.

Besides, we are obtaining additional evidence of the cultural relationship which existed in the past between Central Asia and India.

BUDDHIST REMAINS IN PAKISTAN

By Babbler

(Ceylon)

A BUDDHIST monastery built on the spot where the Buddha is said to have presented a sacred white elephant to the drought-stricken people of Kalinga has been unearthed by a Japanese archaeological team at Chapaka Dheri, 28 miles from Peshawar.

Kalinga is of course, famous in history as the site of the battlefield where Emperor Asoka, revolted by the horrors of war, was converted to the Dhamma and became an upasika, a lay adherent of the Order.

And Peshawar is the ancient Purushapura, capital of Kaniska the greatest and most powerful ruler of the Kushan dynasty, whose empire stretched from the borders of China to the frontiers of Gujarat. Like Asoka, Kaniska was converted to the Buddhist faith and was no less ardent a convert.

The news of the discovery at Chanaka Dheri and the arrival in Ceylon of the sacred hair relic of the Buddha from a monastery in Chittagong underline the significance of the advent of Buddhism for Pakistan.

At the foot of the north-west frontier lies the country of Gandhara for centuries the cockpit of contending empires, races and ideologies. It was converted by Asoka to Buddhism, and in the first century BC began to produce a "Graeco-Bactrian" art which influenced the art of the whole East.

The Buddha rupas or images produced in Gandhara show to the full their western genesis.

Mahayana Buddhism, though originating in Southern India became a popular and fully developed religion in Gandhara, where it attracted to its fold the Bactrian King Menander and the Kushan King Kaniska.

Not all the ravages of men and time could rob Gandhara of the reputation it gained as an illustrious centre of Buddhism in the subcontinent.

Excavations at Takhte Bahe have unearthed a big monastery containing a group of buildings, spacious courts, monastic cells, shrines, stupas and images of the Buddha and Bodhisatva.

There is no finer example of the artistic work of the Buddhist school in stucco and stone than was brought to light in the ruins of Sahe Bahlol, the City of the Kushanas.

At the seat of Asoka's great Buddhist university, Taxila, may be seen the development of Buddhist art and architecture through the ages. This city is now represented by the Bhir mound, but it is the tumuli covering several monasteries strewn all over the surrounding hills and plains which housed the famous seat of learning.

At Dharmarajika is a very large round stupa, probably built by Asoka in 300 BC, girt by a cluster of stupas, monastic cells and other chapels. One of these chapels yielded relics of the Buddha with a silver scroll giving details of them.

Among the most important sites so far discovered or excavated in the Gandhara region is Charasada, the first business halt for the Central Asian caravans heading for the subcontinent. It was equally valuable as an export trade centre for the country.

MISSING LINK

Sir Mortimer Wheeler attaches great importance to the present site of Pushkalavati, one of the oldest centres of Asian civilization. He feels that the remains will yield the missing link between the Mohenjo Daro civilization, and the historic era of Alexandrian Taxila.

There are also relics of Buddhist culture at Mohenjo Daro and other places in Sind.

As part of Asoka's empire, Bengal received Buddhism, and remained a predominantly Buddhist country despite Brahmanical animosity. The Pala kings built hundreds of viharas and founded Uddandapura and Vikramasila universities.

Weekly Pali classes have been started by the Maha Bodhi Society of India at the Buddha Vihara, Reading Road, New Delhi, according to *World Buddhism*, the international monthly.

Inaugurating the classes, Dr. B. P. Bapat, head of the Department of Buddhist Studies, University of Delhi, stressed the importance of the Pali language in understanding the teaching of the Buddha. He also traced the origin and history of the language.

In his introduction to "Pali Literature and Language", Dr. W. Geiger has some illuminating observations to make in this connection.

According to the tradition current in Ceylon, he says, Pali is Magadhi, that is to say, the language of the region in which Buddhism arose. Weighty arguments, however, have been urged against the view that Pali is a dialectical form of Magadhi, or is based on it.

Some scholars consider Pali to be the dialect of Ujjayini, because it stands closest to the language of the Asokan inscriptions of Girnur, while Oldenberg considers Pali to be the language of the Kalinga country.

A consensus of opinion regarding the home of the dialect on which Pali is based has therefore not been achieved.

Windisch therefore falls back on the old tradition, and Geiger is also inclined to the same view, according to which Pali should be regarded as a form of Magadhi, the language in which the Buddha himself had preached.

Geiger cites a passage in the Cullavagga where two bhikkhus complained to the Master that the members of the Order were of various origins, and that they distorted the words of the Buddha by their own dialect (*sakaya niruttiya*).

They therefore proposed that the words of the Buddha should be translated into Sanskrit verses (*chandaso*). The Buddha, however, refused to grant the request and added : "Anujanami, bhikkhave, sakaya niruttiya buddhavacanam, pariyapunitum".

Rhys Davids and Oldenberg translate the passage by : "I allow you, O brethren, to learn the words of the Buddha each in his own dialect".

This interpretation, Geiger points out, is not in harmony with that of Buddhaghosa, according to whom it has to be translated as : "I ordain the words of the Buddha to be learnt in his own language" i.e., (in Magadhi, the language used by the Buddha himself).

"After repeated examination of this passage", Geiger adds, in conclusion. "I have come to the conclusion that we have to stick to the explanation given by Buddhaghosa'.

—*Ceylon Daily News.*

Letter to the Editor

DISCRIMINATION AGAINST BUDDHISTS

ON numerous occasions in this Buddhist country of Ceylon it is a disadvantage to be a Buddhist.

If you are a parent and have a little son or daughter to be admitted into a school, it is a disadvantage to be a Buddhist, because you cannot find a decent school for your child. If you agree to make your child a Christian, you can easily find a Christian school for him.

If you are an applicant for a post in a Government Office, a Bank or a commercial establishment, invariably it is a disadvantage to be a Buddhist because you are invariably asked the question : "In what school were you educated?". To be educated in a Buddhist school or a Government school is a disqualification for the post.

Further, some of the Staff Officers in the Government Employment Exchange till recently were Catholic Actionists and one of them was the Secretary of the Catholic Employment Exchange. So Buddhists are being kept out of employment.

If you have fallen ill and sought admission to a State Hospital to be a Buddhist is a disadvantage because while a Catholic patient is given a comfortable bed you have to lie on a mat spread on the floor.

It is a miracle if you can get a grant of land or a building loan or the tenancy of a Government house without special influence. Or if you are a Buddhist recruit to Government Service it is almost impossible for you to get a good healthy station. Or even if you have already entered Government Service, you are transferred out if you dare to accept office in a Buddhist Society.

Perhaps you are one of the more unfortunate beings placed in a department like the Police where being a Buddhist is almost a near crime. You may get married but if you are a Buddhist you do not get married quarters for years.

All these and many more things are happening in Independent Ceylon inhabited by nearly 75 per cent. Buddhist citizens, and which is well known as a Buddhist country.

What is the reason for all this ?

This discrimination against Buddhists is really a legacy of foreign rule. Foreign rulers created this governing class out of a militant minority of Christians to keep down the Buddhists who rose against them, and later they used other minority groups to strengthen the governing class. The governing class was created by granting favoured treatment in education and employment. The Colonial system of education which produced this governing class remains just the same even to this day.

This was disclosed by Mr. W. Dahanayake, Prime Minister and Minister of Education in the course of an answer to a question raised in Parliament on 30th October, 1959.

According to the figures given by him, the amount of Government grant paid in 1958-59 to the Catholic and Christian Schools was 44 million rupees while the amount of Government grant paid to Buddhist schools was 20 million rupees.

Analysis of these figures shows that the Government paid at an average of Rs. 123 per annum on a child attending a Roman Catholic school and Rs. 70 per annum on a child attending a Buddhist school. In addition to Buddhist schools, the Buddhists send their children to Government schools and the Government spends only Rs. 66 per annum on a child attending a Government school.

Now the position is that the Government spends twice as much on a Roman Catholic child as on a Buddhist child.

This discrimination against the Buddhist child is in regard to teachers and equipment. The great majority of pupils attending Government Sinhalese schools are Buddhists and these schools do not employ graduates while in Assisted (English) schools 23 per cent. of the teachers are graduates.

At the same time, although Assisted schools are nearly one half of Government schools the Government spends by way of equipment grant twice as much on Assisted schools as on Government schools. As a result out of over 12 lakhs of Sinhalese-medium pupils 90 per cent. don't learn science.

The distribution of first-grade schools preparing students for the University is grossly unfair.

The analysis of the figures relating to these schools reveals that in the matter of higher education the cost of one pupil to Government in the Northen Province

= the cost of 3 pupils in Western Province.
= the cost of 3 pupils in Central Province.
= the cost of 5 pupils in Southern Province.
= the cost of 2 pupils in Eastern Province.
= the cost of 4 pupils in North-Western Province.
= the cost of 4 pupils in North-Central Province.
= the cost of 5 pupils in Uva Province.
= the cost of 5 pupils in Sabaragamuwa Province.

The glaring disproportion in the opportunities provided for higher education is revealed by the figures given in the University Council Report of 1957 :

Faculty of Science and Engineering —

294 Buddhists.
212 Christians.

Nevertheless out of Ceylon citizens, Buddhists form 75 per cent. and Christians only 9 per cent.

The Christian schools which receive favoured treatment from the Government also receive financial and other aid from five foreign Governments through their Embassies in Ceylon. For instance, in June 1957 Very Revd. Father Peter Pillai, Head of Aquinas, made three applications for Colombo Plan aid for :

1. Professor of Physics.
2. Professor of Economics.
3. Equipment for Physics Department Laboratory apparatus and books for his library.

Although the Colombo Plan aid is on a Government-to-Government basis, these applications were granted by the then Finance Minister and Education Minister even without a Cabinet directive. At a time when 90 per cent. of over 12 lakhs of Sinhalese-medium pupils get no instruction in Science, foreign aid intended for the entire country is passed over to a private Catholic institution. Is this not an act of grave discrimination ?

How on earth can the Buddhists of this country counteract the favoured treatment meted out to Christian schools by pressure-groups, both local and foreign, and at the same time secure their due place in their country ?

Surely, one of the objects of our new-found freedom should be to remove the disabilities the Buddhists have been subjected to for over four centuries of foreign rule.

The only way to prevent discrimination against the Buddhists is for the State to take over all schools and ensure an equitable distribution of educational facilities to all citizens. The principle of ensuring an equitable distribution of educational facilities to all citizens is recognized by a world organisation like the United Nations.

L. H. Mettananda.

Colombo.

THE GOLDEN LOTUS

This periodical, now in its sixteenth year, is published in the United States of America. It is dedicated "to those who seek The Way," to Buddhism and to Eastern Philosophy.

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537, Arbutus Street,
Philadelphia, 19, Pa,
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OBITUARY

Ven. Piyaratana Nayake Thera

THE death occurred on February 15 of the Ven. Baddegama Piyaratana Nayake Thera, principal of the Vidyodaya Pirivena and patron of the Vidyodaya University, Colombo.

Born in 1883, he entered the Order in 1897. He received his early education at the Kitulanpitiya Ananda Pirivena, where he distinguished himself in the study of Pali, Sanskrit and Sinhalese.

He was appointed vice-principal of the Vidyodaya Pirivena in 1925 and principal in 1936, after the death of the then principal.

He was well versed in the Tripitaka and was a reputed scholar in Pali, Sanskrit and several other Oriental languages.

With the creation of the Vidyodaya University, he was conferred with the honorary degree of D.Litt.

The cremation took place on February 20, at the Independence Square, Colombo.

Ven. Soma Thera

The death occurred on February 23 of the Ven. Soma Thera of the Vajirarama temple of Colombo, following an attack of coronary thrombosis. He was 62 years of age.

He was ordained a Buddhist monk in 1936 after renouncing the Roman Catholic faith. He visited a number of foreign countries to propagate Buddhism. Among the countries he visited were India, China, Hong Kong, Singapore, the United Kingdom and Germany.

He was at one time resident at the London Vihara where he held classes on Buddhism and lectured on Buddhism.

In 1957 he was in West Germany in connection with the propagation of Buddhism in that country. He wrote a number of books on Buddhism and translated several Buddhist texts into English.

He was a regular contributor to various Buddhist journals including *World Buddhism.*

What boots it to laugh, why jubilation while everything is burning ? When surrounded by darkness, do ye not seek for light.

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of Buddhism", "The Nature of the Buddhist Tradition", "Hinayana and Mahayana", and "Tantric Buddhism".

The study groups were devoted to Tsongkhapa's "The Three Chief Paths", which Bhikkhu Sangharakshita had recently translated from Tibetan into English at the special request of the Dalai Lama.

At the Ananda Vihara three lectures were delivered on "The Bodhisatva Ideal", Buddhist Psychology" and "Dharma and Religion". Lectures given at the Siddharth College, under the auspices of the Dr. Ambedkar Institute of Pali, Buddhism and Sciences, included those on "Mindfulness", "Wisdom and Compassion in Buddhist Life" and "Four Problems in Buddhism".

Bhikkhu Sangharakshita lectured on "Tibetan Buddhism" and "Buddhism in Practise" under the joint auspices of the Bombay branches of the All-India P.E.N. and the Indian Institute of World Culture, the Forum for Cultural Freedom, the Maha Bodhi Society of India, etc.

He also spoke on "Prajna and Karuna" and "The Middle Way" at Kamathipura, on "The Five Spiritual Faculties" at Mazgaon, on "Theism and Atheism" at the B.I.T. Chawl, Bellasi's Road, and on "The Middle Way in Ethics" at the Japanese Temple, Worli.

Three Thai bhikkhus who had accompanied Bhikkhu Sangharakshita from Buddha Gaya participated in some of these meetings.

WASHINGTON FRIENDS OF BUDDHISM

The Washington Friends of Buddhism has invited Dr. Kurt F. Leidecker of the Department of Philosophy at Mary Washington, College, to assume the presidency, as the former president, Mr. David T. Ray, has moved to the State of Illinois.

Dr. Leidecker spent more than two years among the Buddhists of Thailand. Under his guidance the Friends of Buddhism group is expected to grow and be safely based on the Buddha Dhamma.

Dr. Leidecker opened the winter season with an illustrated talk on "Nepal, Birthland of the Buddha".

The Friends of Buddhism now issues a "Newsletter" which contains general information and announcements. Recent talks given to the group included "Temples in Cambodia" illustrated with slides by Mrs. Enzo de Chetelat, and "Buddhist Art of Gandhara: Native and Foreign Influences" by Professor Harold Ingjols.

CLASSES IN ZEN MEDITATION

Classes in Zoto Zen meditation are held in the old but venerated temple of the Soto Zen Mission in San Francisco, United States.

Meditation practice is held every week on Thursdays and a class in Zen meditation meets practically every morning.

In *sutra* studies translations are made directly from Japanese and Chinese sources to English by the Rev. Shinryu Suzuki, who is the instructor.

BUDDHISM GAINING GRODUN IN HAWAII

An interesting article in the October, 1959, issue of "The Bussei Review" from California, United States, states that Buddhism is gaining a hold in Hawaii.

It says that Christians have been losing to the followers of the Buddha. "The Methodist Church reports that Hawaii was almost 95 per cent Christian, but since World War Two, there has been an upsurge of Buddhism".

The article comments: "With 160,000 followers, the Buddhist is the largest religious group in the island".

BUDDHIST BOOKS ON EXHIBITION

Thirty Indian manuscripts written on palm leaves, linen and paper, are being shown for the first time in New York in a special "Book of India" exhibition at the New York Public Library.

The manuscripts, dating back to the 12th century, are recent acquisitions by the Library's Spencer collection, renowned for its examples of world book art.

The manuscripts will remain on public view in the lobby of the Library until March 31. Afterwards they will be available to scholars and researchists.

The earliest of the manuscripts in the exhibition is one of Buddhist prayers written in Sanskrit on palm leaves during the 12th century. The text is accompanied by illustrations of Buddhist saints.

The miniature script of the oldest manuscripts in the exhibition is that of the Pala School, closely connected with and derived from the earliest Indian wall paintings in the caves of Ajanta in Bombay State.

The palm leaves are the work of Buddhist monks at the University of Nalanda, near Patna, from which radiated much of Buddhist teaching in the years before the Moslem invasion.

ENCYCLOPAEDIA ON BUDDHISM

The Rev. Shuyu Kanaoka of the Toyo University, Tokyo, who has been an Assistant Editor of the Encyclopaedia on Buddhism, Peradeniya, Ceylon, since November 1958, will be returning home in March.

Another Japanese scholar is expected to succeed him. A Chinese scholar is also awaited in the near future in the Encyclopaedia office from Peking.

SIXTY MONUMENTS MAY COLLAPSE

The All-Ceylon Buddhist Congress wants the Archaeological Department to take immediate steps to conserve 60 ancient Buddhist sites in the Gal Oya Valley in south Ceylon.

Some of those sites consist of dagobas caves and monasteries. With the clearing of the jungle in the Gal Oya Valley for peasant settlements, all these sites are now exposed and there is the danger of some of these monuments collapsing if measures are not taken to conserve them.

The ancient dadoba of Deegavapi in this area, which is hallowed by a visit of the Buddha, is said to need immediate conservation to save it from collapse.

PROPER ORGANISATION NECESSARY

"Proper organisation is an integral part of the Buddhist Order," said the Ven. Madihe Pannasiha Maha Nayaka Thera at the opening of the Bauddha Mandira the new building of the Y.M.B.A. at Dehiwala near Colombo.

The Maha Nayaka Thera said that Buddhism held a unique record

in the missionary world. In its missionary activities it had not used force or torture. It had not endeavoured to force its religion on unwilling people or bribed people to the Buddhist way of life.

However, very few understood true Buddhism. As such the world was rather slow in enjoying the fruits of Buddhism. Man could derive inspiration from Buddhism for his daily work. Buddhism offered advice and guidance in times of distress and difficulty.

FEW MONKS UNDERSTOOD BUDDHISM

" One of the main reasons for the lack of unity, discipline and progress among the Sangha is that among the 15,000 bhikkhus in Ceylon nearly 12,000 lacked the strength of mind to understand Buddhism correctly and tackle the day-to-day problems of the laity ".

This statement was made by the Ven. Baddegama Wimalawansa Thera at a meeting held in Galle in south Ceylon.

He said that in the past the bhikkhus had never had a chance to create organisations for their betterment. Most of those who joined the Sangha were uneducated.

The wealth and the property presented to the Sangha by the Sinhalese kings, instead of being used to educate the Sangha, was being squandered by a few.

What was necessary was not a purification of the Sangha but reforms in the discipline of the Sangha and in their education. He appealed to the Buddhists not to forsake their temples and their Sangha but to come closer to them so that the Sangha would be encouraged to keep the Sasana clean.

BUDDHIST CHILDREN IN CHRISTIAN SCHOOLS

It was a crime to send Buddhist children to Christian schools because the lives of Buddhist children could be properly moulded only in Buddhist schools, said Dr. P. de S. Wijesekera, visiting Obstetrician, Kandy hospital, at the anniversary meeting of the Kandy Buddhist Association.

That was a fact that was admitted, he added, even by non-Buddhists. If it was not possible to have that done, the schools might as well be handed over to the State.

Dr. Wijesekera said that orphanages run by Buddhist organisations were an urgent need. In the Kandy hospital alone about ten children a month were left unclaimed by Buddhist mothers. He himself always thought of sending them to Buddhist institutions, but how many Buddhist institutions were there which could take them in ?

Such children were usually taken into non-Buddhist homes or non-Buddhist institutions.

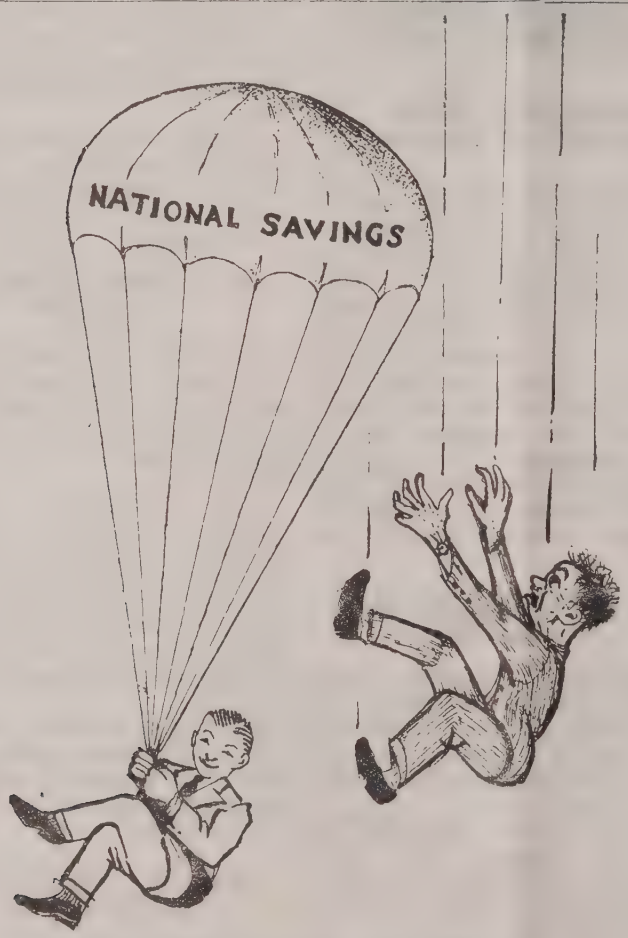
BUDDHIST SHRINE ROOM IN PRISON

A Buddhist shrine room has been opened in the prison at Batticaloa on the east coast of Ceylon.

On an appeal made by Buddhist prisoners, the Ven. T. Wachissara Thera, chief monk of the Buddhist Centre, Batticaloa, and Buddhist Chaplain to the Batticaloa prison, took the initiative to construct a shrine room.

A Buddha statue was carried ceremoniously in procession and placed in the shrine room. The shrine room was opened by the Assistant Superintendent of the prison.

The fruits of the Sotapatti Path (the first stage of santification) are far better than supreme sovereignty over the earth, better than attaining heaven or being the ruler of the world (Universe).



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MASTER PLAN FOR BUDDHA GAYA

A MASTER plan has been prepared for the improvement of Buddha Gaya. In it provision has been made for a meditation park, a camping ground for pilgrims and the construction of a library and office room for the Temple Management Committee.

The plan has been prepared by the Buddha Gaya Advisory Board with Mr. Justice U. On Pe as chairman, for the improvement of Buddha Gaya and the famous Maha Bodhi Temple there.

A lawn on the western side of the 1,500-year-old Maha Bodhi Temple has been reserved for an open-air theatre. Close to it are the Archaeological Museum and the Government of India's Rest House.

The meditation park, a green belt, has been designed in consultation with eminent Buddhist dignitaries, including the former Burmese premier U. Nu.

High mounds adjoining the premises of the Maha Bodhi Temple are believed to hold remains of ancient monasteries and have been reserved for archaeological excavation.

A stone railing of appropriate design around the sacred Bodhi Tree and a wall of suitable height and motif on the edge of the Temple compound, are also to be constructed by the Pashan Kalakar Samiti, an organisation of noted artists on ancient culture.

A small rockery with a fountain in the centre will also be built north of the Temple.

The Ministry of External Affairs of the Government of India has sanctioned an annual grant of Rs. 10,000 for providing cultural facilities at the Maha Bodhi Temple, including the celebration of Vesak.

The Bihar Government has also sanctioned Rs. 5,000 annually for the same purpose.

ANCIENT BUDDHIST SITE EXCAVATED

Excavations at Sahet-Mahet in Uttar Pradesh, India, have brought to light evidence connecting this site with the once famous city of Sravasti, where the Buddha is said to have performed a miracle.

Conclusive proof has been obtained to show that the place was inhabited as far back as 1000 B.C.

In Buddhist literature, it is stated that the Buddha brought up a mango tree here in a single day and created a huge array of representations of himself. Sculptural representations of the miracle have been found at various places.

The excavations more or less confirm historical accounts. They show that after the Buddha, Sravasti became the stronghold of Jainism, but during the reign of Asoka it once again came under the influence of Buddhism.

Huen-Tsang, the Chinese pilgrim who visited India, has recorded that here Asoka erected two pillars, each 70 feet high. During the Kushan period more Buddhist stupas and shrines were built here.

Fa Hian, another traveller from China, has mentioned that Brahmanism had "unsuceessfully attempted" to destroy Sravasti.

SANCHI RELICS PLACED IN NEW VIHARA

The three-day annual celebrations of the exposition of the sacred relics of Sariputta and Maha Moggallana, the two principal disciples of the Buddha, concluded on January 10 at Sanchi, India, with the ceremonious restoration of the relics to their permanent resting place in the underground chamber in the new Vihara at the Sanchi hill-top.

Before being deposited in the underground chamber, the golden casket containing the relics was taken round the stupa in a procession which marched to the accompaniment of the State police band.

The casket was carried in rotation by, among others, Mr. H. V. Pataskar, Governor of Madhya Pradesh, and Sir Richard Aluvihare, Ceylon's High Commissioner in India.

Earlier, at a public meeting held at the hill-top to mark the conclusion of the celebrations, Mr. Pataskar said that the teaching of the Buddha was a part of Hinduism.

Sir Richard said that Buddhism was the greatest gift of India to Ceylon and the people of Ceylon had preserved that gift by keeping Buddhism in its pure form.

The Buddha, he added, gave the gospel of truth, non-violence, compassion and brotherhood. That was why Buddhism was the only religion which was never responsible for any religious wars or persecutions.

SOCIETY'S PLEA FOR NEW BUDDHISTS

The three-day seminar on Buddhism organised by the Indian Buddhist Society at Sanchi, concluded after adopting a resolution urging the Government of India to treat the neo-Buddhists at par with Christian tribes and extend to them all the facilities and amenities to which the scheduled castes were entitled in the country.

The seminar, by another resolution, expressed sympathy with the co-religionists of Tibet who had been put to "trouble and privation because of their religious beliefs".

It expressed concern over what it described as "suppression of religious beliefs" in Tibet and thanked the Government of India for giving shelter and asylum to Tibetan refugees.

The seminar also expressed its gratefulness to the Buddhists of Ceylon, Thailand, Indonesia, Cambodia, Laos and Japan for their efforts to maintain and propagate the religion of the Buddha and for the increasing interest they were taking in the matter.

JAPAN PRESENTS BUDDHA STATUE TO BURMA

A golden replica of the famous huge bronze statue of the Buddha of Kamakaru, Japan, was presented to Burma by a Japanese friendship organisation.

Recently completed at a cost of 6,000,000 yen, the statue measures 1.85 metres in height and one metre across and weighs 375 kilograms.

The plan developed from a promise made by Governor Iwataro Uchiyama of Kanagawa Prefecture, adjoining Tokyo, to donate a Buddha statue to U. Thein Maung, vice-chairman of the Burmese Buddhist Association, when Mr. Uchiyama visited Burma in September, 1958.

Mr. Uchiyama, the governors of all prefectures in Japan, and others later got together to carry through

the donation idea. The presentation of the replica was made in Rangoon in January.

The statue installed within the precincts of Rangoon's Peace Pagoda alongside a similar statue to be presented by Thai Buddhists.

The famous bronze Buddha at Kamakaru was erected in 1252. It measures 10.6 metres in height. It was chosen as the model for the gift as former Burmese Prime Minister U. Nu praised it as one of the most unforgettable objects he had seen during a visit to Japan in 1955.

NEW VIHARA TO BE BUILT IN LONDON

A new Buddhist vihara is to be built in London and it is expected to be in use by 1965.

This was disclosed by Sir Cyril de Zoysa of Ceylon during a recent visit to London to examine the future of the London Buddhist headquarters.

The lease for the present vihara building in London expires in 1965 and is not expected to be renewed. A public appeal is to be made for funds to purchase a site in London for the new building specially planned as a vihara.

The new building will comprise a hall, shrine room and living quarters for monks.

Sir Cyril said that other Asian Buddhist countries having diplomatic representatives in London could contribute towards the cost of the new vihara if they wished to.

Sir Cyril added : " Support given to the vihara by the English people is very encouraging ".

FIVE-POINT PROGRAMME FOR BUDDHISM

Leaders of Buddhist associations in India, it is stated, have not agreed to the five-point programme proposed by the Dalai Lama for the consolidation of Buddhism in India.

The Dalai Lama had suggested the establishment of a Buddhist institute and meditation centre at Sarnath, arrangements for translation and publication of Tibetan Buddhist texts from Tibet, training of monks and special efforts for the preservation of Tibetan learning and culture in India.

The Buddhist leaders are said to have pleaded lack of funds to carry out these proposals.

The Maha Bodhi Society of Sarnath has, however, agreed to the Dalai Lama's proposal and assured him that they would consider the plan seriously. The secretary of the Society said that the next meeting of the Society would chalk out a plan.

MONGOLIA HONOURS NEPAL MAHA THERA

The Buddhist Central Council of the Mongolian People's Republic has honoured the Ven. Amritananda Maha Thera of Nepal by conferring on him the highest dignity of Gegen, it is reported from Ulan-Bator, capital of Mongolia.

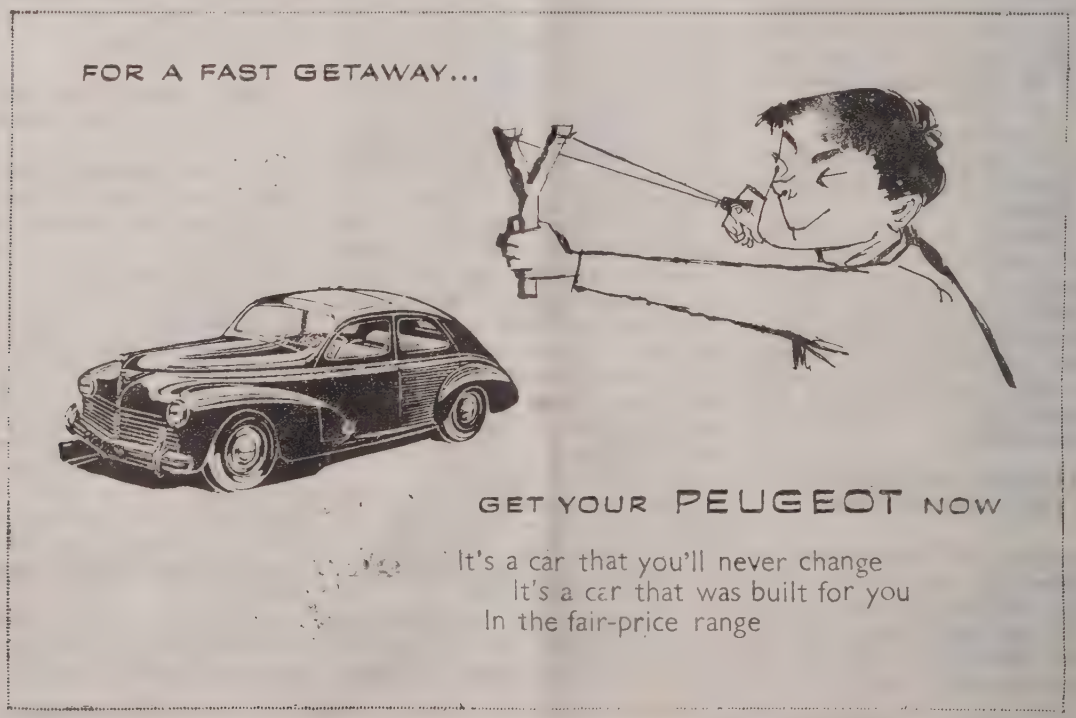
The honour has been conferred on the Maha Thera as " a token of appreciation of his great work in the name of everlasting peace, happiness and friendship among the nations of the world."

BHIKKHU'S LECTURE TOUR

Bhikkhu Sangharakshita of Kalimpong, India, made a lecture tour during the winter season in India.

Leaving Kalimpong on November 19, 1959, he reached Bombay on 27th, after paying brief visits to Sarnath and Buddha Gaya.

In December he delivered 24 lectures in Bombay. Under the auspices of the Society of Servants of God, Bhikshu Sangharakshita delivered a series of four lectures and conducted six study groups. The lectures dealt with " The Origin



Dalai Lama to Move from Mussoorie

(From a Correspondent)

THE Dalai Lama will shift his headquarters and residence to Dharmasala, near Dalhousie, when he completes his religious sojourn in Buddha Gaya.

It appears the Birlas want their house again, the pseudo-English cottage among Mussoorie's tall fir and pine trees where the Dalai Lama was housed after his epic flight from Lhasa.

By old Tibetan tradition, the room in which a Dalai Lama prays and meditates is converted into a chapel, and becomes a place of pilgrimage.

PERMANENT HOUSE

Tibetans who have been settled in Dalhousie (in religious and crafts centres) will welcome the move. It means the Dalai lama will be among his own people and close enough to a contemplated Tibetan monastery to preside over its functions.

While a more or less permanent house has been found in Dharmasala for the Dalai Lama and his officials, and Dalhousie fills with refugee Tibetan Lamas, artists and craftsmen, the problem of resttling refugee Tibetans in other parts of India is still far from solved.

The approach of summer, the monsoon and the malaria season menace Tibetans still in Misamari camp. Officials remember that heat exhaustion, malaria and septic sores were common among the refugees last year.

The date fixed for closing down the Misamari camp was February 29, but it may be necessary to extend it.

In Sikkim over 5,000 refugees are at work—road building in mountains soon to be drenched with monsoon rain. For lack of funds their shelters are far from monsoon-resistent: bamboo matting structures reinforced with oil cloth.

Tibetans being settled in NEFA will have to struggle through their first monsoon little better equipped. So far NEFA has not proved popular with refugee Tibetans. When groups of them were sent to construct roads there, several allegedly slipped back into Tibet; the others were eventually returned to refugee camps.

STILL ARRIVING

Tibetan refugees are still arriving in India, via Sikkim, Nepal and NEFA. Many hundred Tibetans, mostly in the Kalimpong area, who were in India on business at the time of the Tibetan revolt and either could not or would not return home, have swelled the ranks of the refugees.

These latter are the most unfortunate ; they do not qualify as refugees and receive no aid, but many are destitute. The increasing number of Tibetan beggars in Calcutta's streets come largely from among this group, as do the sad women in the city's brothels.

BUDDHISM AS BURMA'S STATE RELIGION

(From a Correspondent)

Rangoon (By Air Mail)

U NU, whose Clean AFPFL party has gained an overwhelming majority over all the other parties at the general election in Burma, denied before the election that he was using Buddhism as an election gambit to step into power.

He said that to declare he was using Buddhism as a stepping-stone was rude and uncouth. It would be more true to say that he embraces Buddhism which, in fact, he does.

U. Nu said that Buddhism dispels harted and vindictiveness, as he had found from personal experience that he could ignore the bitter recriminations of those in the other camp.

He would suggest that his detractors also embrace Buddhism so that they would not nourish bitter vindictiveness in their hearts.

85 PER CENT BUDDHISTS

U. Nu said that since Independence, the State had given grants to all religions. Because about 85 per cent. of the country's population is Buddhist, 85 per cent. of the State grant was allocated to Buddhism.

If and when Buddhism is declared the State religion, this proportion in grants would be maintained, he said.

U. Nu emphasised that even before Independence, the Buddhists had yearned for Buddhism to be declared the State religion, but the matter had been kept in abeyance for fear it might interfere, first, with the Independence struggle, and later, because of possible disturbance from the rebels.

But the country was now returning to peace, and the desire had grown even greater than before, he added.

U Nu denied that the Clean AFPFL intention to declare Buddhism the State religion was undemocratic. It was in accordance with the will of the majority of the people.

COMMENT BY " THE HINDU "

Commenting editorially on the elections in Burma and U Nu's success *The Hindu* of Madras, stated :

" U Nu is a fervent Buddhist and has done a great deal to give the monasteries an important role in the national life by setting up a Ministry of Religious Affairs and building a great pagoda in Rangoon.

" In the current elections he laid stress on the importance of Buddhism as the State religion and this no doubt won him a large number of votes ".

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REFORM OF THE VINAYA SUGGESTED

A CRITICAL STUDY OF THE VINAYA : by Sramanera Jivaka. Royal Printing Works, Godowlia, Varanasi, India.

A CASE for the adoption of some of the minor Vinaya rules to suit modern conditions in a changing world is made by Sramanera Jivaka in this critical study of the Vinaya.

He is principally concerned with the spread of Buddhism in the West and points out that some of these ancient rules propounded in the time of the Buddha are not conducive to the healthy growth of Buddhism in western countries.

He says that Buddhism must either spread or die. " If it does not adapt itself it will die — this is the law of Nature. Provided adaptation maintains the spirit of the Dhamma, the spirit the Buddha preached, only good can come of it ".

Sramanera Jivaka's numerous contributions to Buddhist periodicals have generally been of a critical nature, and his criticism is generally based on the changes that have taken place in the world, specially as a result of the tremendous progress in science.

" During the last fifty years ", he says, " the sudden unprecedented advance of science with speed, rapid communications and above all, the entirely altered economy that has come into being, and all the problems that have arisen as the result of the modern special structure, has created a situation where that which refuses to move with the times is left behind to die."

However, not all countries are equally affected, he points out. The effects of modern " progress " are much less noticeable, for instance, in Thailand or Burma than in Ceylon and India. In Burma, Thailand and other countries in a parallel situation, where it is possible to continue in the old way of life and to ignore the demands for change the urgency of a revised Vinaya may not seem apparent. But is it wise to insist on conservation of the whole world ? he asks.

" The Vinaya ", says Sramanera Jivaka, " has been in existence over 2,000 years ; some of it must certainly date right back to the time of the Buddha Himself, although it is hard to believe that the whole massive work emanated solely from Him."

He adds : " One cannot believe that, with the total changes of conditions that have come about since that time, that if He were available to consult today, He would immediately re-frame or abolish many of the rules that are difficult or impossible to keep — even the more stringent ones—just as He did in His lifetime."

He then discusses three alternatives and comes to the conclusion that the only rational alternative is a radical overhaul of the Vinaya. As things are at present, not even the Patimokka can be adhered to in every detail, he says.

Sramanera Jivaka, therefore, suggests that a commission of senior members of the Sangha be formed to revise the Vinaya and publish a new one.

In his critical analysis of the Vinaya he deals with the Patimokka, Rules for Ordination, Robes and Sandals, Medicines and Miscellaneous Rules and comments on them, pointing out the difficulty of observing some of the injunctions and suggesting their adoption to modern ways and conditions.

Many will not agree with Sramanera Jivaka's ways of thinking and suggestions, but the reasons he gives for the changes he thinks are necessary, are certainly worthwhile considering.

A

Cave Paintings in China

BUDDHIST CAVE PAINTINGS AT TUN-HUANG : By Basil Gray and J. B. Vincent, with an introduction by Arthur Waley. Faber & Faber, £6 6s.

The Caves of the Thousand Buddhas in the Tun-huang oasis of China's western deserts, on the old pilgrim route to India and Central Asia, have preserved a wealth of Buddhist painting from the third to the tenth century A.C.

They were sometimes obliterated, fortunately not too-often, by new schools who did not hesitate to paint over the old and decayed relics of another age and to use the magnificent gallery for purposes of their own.

They preserve, however, the stylistic developments of all periods—from the Wei, when the extensive use of shaded modelling points to a predominantly Indian influence to the late T'ang in which several viewpoints to the same picture make the perspective complex but the two-dimensional treatment simplifies forms resulting in a purely Chinese convention.

Although these dry sunless caves have preserved the paintings for centuries, the colours have faded. The photographs were taken by Mr. and Mrs. Vincent, for the first time in colour, in 1948, but Mr. Basil Gray conscientiously refrained from writing the text until he had visited the caves himself in 1957.

The result is an excellent, authoritative book on this " incomparable gallery of wall paintings of seven hundred and fifty years." Mr. Arthur Waley's short preface deals with a few disputed points of Tun-huang iconography.

Buddhism and World Culture

BUDDHISM'S CONTRIBUTION TO WORLD CULTURE AND CIVILIZATAION AND THE FUTURE OF BUDDHISM : by U. C. Mutsuddi. Prabartak Press, Chittangong, East Pakistan.

IN lucid English, a praiseworthy exposition of the Buddha's teaching is presented in this booklet by Mr. U. C. Mutsuddi, a Pakistani pleader, now an eloquent defender of the Dhamma.

For his clever analytical exposition of the *anatta* doctrine alone, this essay is worth study by seekers after truth.

The author's comparison of the main doctrines of Buddhism and Hinduism is interesting, instructive and educative, although not welcome, perhaps, by the adherents of one faith as he, in vindication of the Dhamma, comes out with unpalatable facts.

That Buddhism in East Pakistan is alive, free and progressing is what one gathers from this booklet.

This publication must induce students of Buddhism to study the *anatta* doctrine, the base of the Tatagatha's panacea for all world ills.

V. de S.

Religion "Forced" on Pupils, says Councillor

(From a Correspondent in Malaya.)

ALLEGATIONS that children in Kuala Lumpur's 30 Christian mission schools were being "mentally kidnapped" because their parents were afraid to protest against them being given religious instruction were made in a letter read out at the monthly meeting of the Kuala Lumpur Municipal Council by a councillor, Mr. S. S. Nayagam.

A series of written answers to questions on mission schools put by Mr. Nayagam were tabled at the meeting showing that there are 30 mission schools of which 22 are English schools, four Chinese schools and four Tamil schools. All were Christian mission schools except two Tamil schools which were Hindu mission schools.

LETTERS

Mr. Nayagam said that since the subject of religion in mission schools had been mentioned in the Press, he had had a number of anonymous letters by non-Christian parents with children in mission schools.

They said that they had sent their children to the schools for secular education because there was no accommodation in Government schools.

"If they are asked to sign a form to say whether they agree to religious education they say 'yes' because they are afraid that if they do not agree their children will not have a chance in the school" he said. "If parents withhold their consent they may be victimised".

Mr. Nayagam then began reading a long letter which he said was one of six he had recently received. The letter alleged that it was "terribly humiliating" to send children of Buddhists, Hindus and Sikhs to Christian mission schools when they were free citizens.

It alleged Indoctrination of children and the fact that Christian mission schools were anxious to obtain as many converts as possible.

The letter alleged that it was a long standing practice to converts minors in Christian mission schools and referred to "brain washing" starting in the kindergarten clsses.

It alleged that among the lists of books needed in some mission schools the most expensive books were bibles, hymn and prayer books and that however angry parents were they dare not refuse.

The Municipal Secretary said: "It should be noted that forms are being issued to all children who will be attending mission schools in 1960 and only those children who return forms showing the consent of their parents will receive the appropriate religious instruction.

"Children who do not return forms signed by their parents will not be allowed to attend instruction in religion".

A "plebiscite" is being held in Kuala Lumpur by the Municipal Education Authority to determine how many parents object to their children receiving religious instruction in mission schools.

Thousands of these forms were handed to Standard One to Six pupils.

Parents against children receiving religious instruction are not required to return the forms.

The Municipal Education, Officer, Mr. J. R. Davidson, reiterated that no pressure was placed on any pupil to attend religious classes.

Mr. Davidson assured that no action would be taken against the child whose parents are against religious teaching.

The forms distributed to parents or guardians read: "I consent to the above child attending instructions in the religion provided by the school although it is not the religion which I profess".

RECORDS BANNED

Meanwhile more than a dozen records in various languages have been banned by Radio Malaya "because they are not suitable for broadcasting".

The Deputy Director of Radio Malaya, Mr. David Lyttle, said in Kuala Lumpur: "We ban certain records which we think are likely to give offence to any section of the community whether on communal, religious, moral or social grounds".

Western records which are on the "banned list" include Answer Me Oh Lord, Music by the Angels, I Thank the Lord, The Bible Tells Me So, Prayer is a Song, Crying in the Chapel, I Want to Thank You Lord, Tell Me What Kind of Man Jesus is, and Walk Over God's Heaven.

PUBLICATIONS RECEIVED.

The Maha Bodhi: Monthly journal of the Maha Bodhi Society of India, Vol, 67. No. 12, December, 1959. 4A, Bankim Chatterjee Street, Calcutta, India.

The Golden Lotus: Vol. 16, No. 8. October, 1959. 537, Arbutus Road. Philadelphia 19, Ps, United States of America.

The Hai Ch'ao Ying Monthly: Taiwan (Formosa).

The China Buddhist: 140, Nan Chang Road, Section 2, Taiperi, Taiwan, (Formosa).

Jyoti: Gujarati monthly, Jaipur Road, Ahmedabad 1, Bombay State, India.

Buddhistiche Gesellschaft: Vol. 5, No. 12, December, 1959. Hamburg, E. V. Germany.

La Buddha Lumo: No. 59. Clarach, Abbey Drive, Gromant, Nord-Kimtujo, North Wales.

Buddhists in New China: Edited by the Buddhist Association of China, Nationalities Publishing House, Peking, China.

The Friendship of Buddhism: Compiled by the Buddhist Association of China Nationalities Publishing House, Peking, China.

Buddhism in China: by Chao Pu-chu. The Buddhist Association of China, Peking, China.

A Record of the Buddhist Countries: by Fa-hsien. Translated from the Chinese by Li Yung-hsi. The Buddhist Association of China Peking, China.

Dharma: Vol. 2, No. 6, September, 1959. Buddhistiche Bruderscaft, Lincheidstr 20A, Altena (Wsetf), Germany.

The Way of Acrion: A Working Philosophy of Life by Christmas Humphreys. George Allen and Unwin Ltd., Museum Street, London. 18sh.

Sunya: No. 8 and No. 9. Rangkala: VI/74, Surabaja, Indonesia.

The Buddhist: Vol 30, No. 10. February, 1960. Organ of the Young Men's Buddhist Association, Colombo, Ceylon.

Bosat: Vol. 22, No. 8, Durutu Full Moon, January, 1960. 65D, Training School Road, Havelock Town, Colombo, Ceylon.

Yana: Vol. 8, September-October, 1959. The Old Buddhist Community, Utting a A, Germany.

La Pense Bouddhique: Vol. 6, No. 12. October, 1959. Bulletin Des Amis du Bouddhisme, 62, bis, rue Lhomond, Paris Ve, France.

Buddhist Federation of Australia

The Buddhist Federation of Australia reports that the Federal Committee met in Melbourne during November. Much of the work was of a routine nature dealing with membership, finance etc.

Considerable time, however, was given to the discussion of improving "public relations" and reaching out through the circle of members and sympathisers to a wider sphere of influence amongst non-Buddhists.

"Lack of finance prevents any extensive advertising campaign" it "says, and written word must be largely relied on to develop along these lines".

January Activities at London Vihara

ON Sunday, January 3, Dr. I. Schloegl spoke on "Buddhism and Psychology". The main points of the lecture were that for a serious approach to Buddhism there were psychologically special difficulties for Westerners, due to the different cultural background conditioning. Comparisons were made between Buddhism and the Jungian psychology. The necessity to look inwards and to be mindful was stressed.

On Sunday the 10th the Rev. William Pulley (Bhikkhu Anuruddha) took as his subject "Buddhism in the West".

He maintained that the outlook of the growth of Buddhism in the West could not be based on numbers in London. The adherents were very widely scattered throughout the country.

They hoped he said, to, spread the Dhamma in the West where at present, the two opposites, love and hate prevail; yet there was a demand for a more balanced teaching, the middle path.

On Sunday the 17th Mr. J. D. Dhirasekera lectured on the "Defiling Traits of the Mind".

He said, the important thing in Buddhism, was the mind. Buddhism taught them to stand on their own feet for they could get salvation from no-one but themselves. To do this the role which the mind played was important.

"We read in the *Dhammapada* that mind leads the way in all" he said, therefore the mind was an important factor in attaining liberation.

On Sunday the 24th, a sermon was given by the Ven. Dhammiko for the Buddha Study Association, entitled, "Development and Practice of the Four Brahma Viharas".

He said, that liberation from suffering on possible simply by reading books upon Buddhism. It was essential that they should apply the teaching to their daily life.

Metta was the cure for much loneliness that was in the world; develope Metta in daily life.

On Sunday the 31st "Dualistic Thinking" was the title of the lecture given by Mr. M. O. C. Walshe.

He said they heard a great deal about dualistic thinking and how to transcend it. Was Buddhism monastic as some supposed, or pluralistic as others said? Actually neither, since their perceptions selected data arbitrarily, so that they could not say 'things' were one or many; they were literally innumerable, he said.

Why do people cling to dualism? he asked "because it gives a feeling of security, but we must face insecurity to progress. Let us try to steer to the Middle Path".

On the 12th, a memorial service was held at the London Vihara in memory of the highly esteemed and revered Mahathera, the Ven. Dhepa Vimila, Lord Abbot of Wat Thong Napakhun, who passed away in Thailand. Led by Mr. Sulak Sivaraksa of the B.B.C. Thai Section, dana was given to the bhikkhus as part of the service.

On Wednesday the 27th the funeral of Dr. Upali Amerasinghe, aged 31, who passed away in the London University College Hospital, took place at the Golders Green Crematorium. The Ven. Saddhatissa conducted the *pansakula* at the Crematorium and gave a short sermon on *anicca*.

On Thursday the 28th which was the Chinese New Year Day, quite a number of Malayan Buddhists as well as a few Chinese Buddhists visited the Vihara and performed *puja*. The Ven. Saddhatissa chanted *paritta* for them.

Not a month passes without the bhikkhus being requested to visit Buddhist patients of various nationalities in hospitals. During the month of January the Ven. Saddhatissa paid several visits to the Middlesex Hospital and the London University Hospital, where he chanted *paritta* for the sick.

It was indeed a pleasure to receive a visit from Sir Cyril de Zoysa whose interest in the Vihara never flagged. He greatly encouraged us by declaring his satisfaction at the efforts being made to continue the work of spreading the Buddha Dhamma.

The Shrine Room has been newly redecorated and minor repairs done, the expenses of which have been defrayed by that practical Buddhist, Mrs. I. Rl Quittner.

CORRECTION

In the account of activities of the London Vihara published in the December issue of *World Buddhism*, Mrs. Irene Quittner was reported to have given a lecture entitled "Casual Association."

This was, no doubt, a misprint. The lecture was on "Causal Association."

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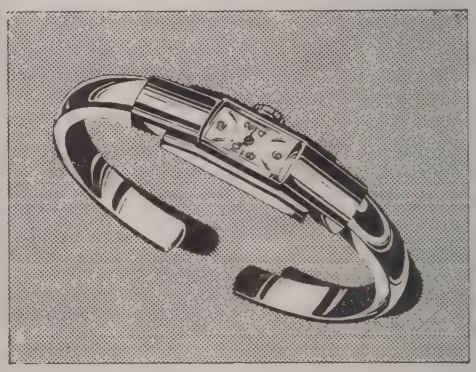

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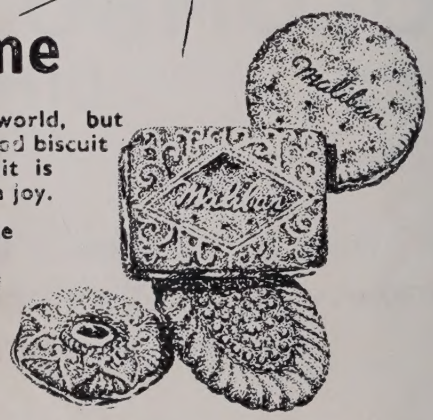

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